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✠ Australia's Treatment of the Aborigine. ✠

A. T. Magarey.

As is usually the case with the white man's earliest contacts with colored races, the points of view of the aborigine cannot in the nature of the case be understood by the white intruder. Consequently laws of intercourse, ceremonies and observances, understood and respected by the natives themselves, are omitted, broken, violated by the white man through sheer ignorance; and misunderstandings, heart-burnings and hostility result. Aborigines, for the protection of their game, their water supplies (which as we know are often scanty), the protection of their families, had elaborate ceremonies and observances in connection with the coming and going of visitors. Visitors carried and presented credentials and gifts from tribes at times living hundreds of miles distant. The transgression of these rules has been the cause of most of the difficulties between the whites and the aborigines.

Naturally, white men spying out new country would march right on, and when their intrusion was actively resented by the rightful residents, these latter were charged with treachery, bloodthirstiness and similar evil propensities. The result too frequently was that for a white man to sight an aborigine was (on the plea of self-defence) to kill him. Hence, unfortunately, grew up distrust, and harsh treatment, tending to the extermination of the weaker race. The whites in back country often came to the conclusion that the native race had no right to live. This spirit is still seen even in our most civilised cities, where the aborigine is scarcely permitted to earn food and living by his own effort and his own work.

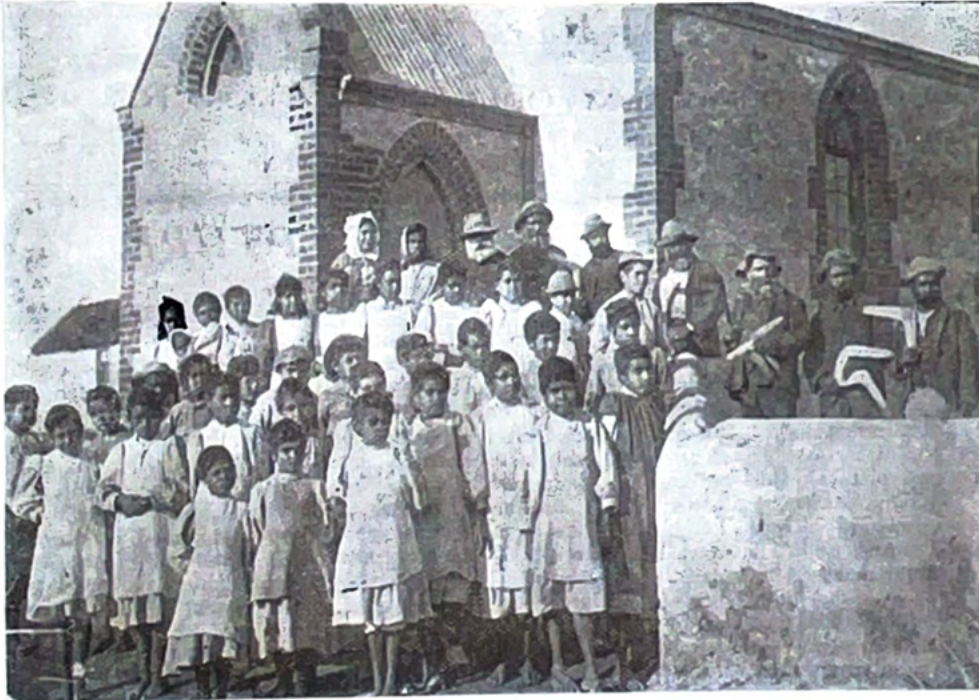
Australian territory was annexed without reference to any rights which the aboriginal population might be deemed to possess: and later on when a politician wanted votes, or wished to oblige some importunate would-be

settler, the aborigine's reservations were seized and sacrificed, cut up and divided amongst whites, who had no right to them. With home and hunting ground gone, the aborigine was driven away into the bush a trespasser on the tribal territory of others, or more frequently driven to death by want of food or the vices introduced by the whites. There was a grudging dole of blankets, flour, tea, sugar and similar foods, but some of the Governments seemed to begrudge even this meagre concession to those who had been ruthlessly dispossessed. The protectors of

have been established on the coast, on the rivers, and at remote points in the far interior. Station owners were often great helpers of the missionaries, finding employment for the men as drovers and boundary-riders, and for the women as household servants. Others, however, looked on them merely as cattle-killers. It was but natural that, with game and country driven away or occupied—the stock driving out the game—the native should help himself to the supply of food occupying his own territory. But some through cruel treatment became outcasts, and violence and murder resulted.

The race is rapidly passing away. The most of the survivors are found on the mission stations, in the care of godly men.

Here they are taught to read, write and sew; garden, shear, wash, and dry wool; fish, make shoes, and other useful arts. They are very simple, and easily influenced by sympathetic workers. Many of them are sweet singers, and it is a treat to go into their places of worship and listen to their reading, prayers, addresses and singing. The mellifluous Australian aboriginal intonation gives a sweetness and softness to the tones rivalling those of Italy and Spain. Taking into consideration all the circumstances Australia has done, in many respects, fairly well in her treatment of her



SERVICE OF SONG.

Children outside church, Point McLeay

the aborigines, appointed by these Governments, had frequently to make earnest and persistent appeals before extra food required because of absence of game would be allowed to the famishing natives. Australia has in this respect no reason to be proud of her treatment of the aborigine. Time and space will not permit of details of the cruel treatment too often meted out to the natives in the more remote interior. On the other hand, there have been devoted men, with the love of God and of humanity in their hearts, who have striven to alleviate the wrongs and sufferings of Australia's natives. Missionaries have gone amongst them. Mission stations

colored race. But it is to be regretted that there was not a better attempt to understand the people found on our shores. Where the native race has received fair treatment it has been chiefly at the hands of God-fearing men. The race will soon be extinct. Numbers of them have learned to love the One who died to redeem them. We may regret that we have not done better by them, but nations, like individuals, make mistakes. And the generous-hearted, true Australian will grieve that we have not dealt as generously as we might have done with our lowly fellow-Australian, the Australian aborigine.



ABORIGINES FROM OOLDEA WATER REGION,

On Western Boundary of South Australia, a pair of the wildest Natives that have ever been in a city.

PAINTING AND SCULPTURE.

W. C. MORRO, B.A.

I begin this paper with the full consciousness that I am running the risk of being intolerably dull. It will deal with paintings and sculpture, and I claim no technical knowledge of works of art. I have great pleasure in looking at a good picture. But what is a good picture? I have gone through some gallery and have selected a picture that pleased me. I could comprehend it. I could grasp the artist's meaning and read his story. On returning to my room, however, I have turned to the authorities—those who know—and have consulted them about the picture that I admired, only to find that they condemned it. Sometimes they tell me the picture is "grotesque"; that it is undeserving of attention; sometimes they use such strong words as "abominable" and "hideous," and I felt abashed and humiliated. Who would not if he had been betrayed into admiring something that wiser men pronounced hideous? On the other hand, I have sought the pictures that the critics called great, but they seemed to me devoid of beauty. The figures had no qualities that I could admire; the faces were the faces of dolls. One thing is certain: the judgment of competent critics is as far removed from mine as manhood is remote from infancy. The difference is very easy of explanation. They know and I do not. I do not hold up my opinion as worthy of being placed against theirs, but nevertheless I am not going to make the pretense of admiring

a picture in which I see no beauty. Though a thousand critics pronounce it beautiful, I will not bow to it. Then I will admire the picture in which I can see beauties, though a dozen wiser men hiss "horrid." I am determined to admire what I will admire, and scorn what I will scorn. There may be nothing singular about this, but what right have I to turn critic? In matters of art I declare myself a numskull, and immediately declare my intentions to write a paper on art! I justify myself by the thought that most of my readers are like myself, and that they would probably look upon the pictures much as I do. Please do not read this paper with the expectation of hearing great works of art discussed in a great way. If you do you will be disappointed.

I find more delight in looking at sculpture than at paintings. I grow tired of pictures. So many of them seem to be commonplace. An appreciation of the picture is dependent on its story. But I do not become wearied of statues. Though it be the figure of a classic hero of whose life I know nothing, yet the figure speaks for itself. A man may be full of interest though he is a complete stranger, and sculpture is more like life. It is simpler than painting. The beauty of a painting may depend on a dozen different qualities, such as tone, color, perspective, etc., many of which have no part in sculpture. I delight most in representations of life—

active, robust, energetic life. If the painting is full of this I can admire it. This is nearly always to be found in statuary; at least the object has in it the possibilities of life, though it may be for the instant in repose.

The height of sculpture, I believe, has been attained in Michael Angelo's Moses. I have read in some of Thackeray's papers where he pronounces it to be the grandest figure ever carved out of stone. The best works of Phidias have not come down to us, but Phidias never had so grand a character as Moses to inspire him. Some writer, I have forgotten who, said that this statue gave her a new conception of God, inasmuch as he is able to create a man who could design and execute so great a figure as this Moses. The Moses of Michael Angelo is more than human. He is greater than any classic demi-god. In his great body, in the muscles of his mighty arms and legs, there is unmeasured strength. His beard, twisted into rosy coils, falls upon his breast. His hand grasps the tables of the law. But power, abounding power, is seen in his face. It is devoid of mercy. It is the face of stern, unbiassed justice. At the instant it was carved, some sin must have aroused his ire, for the expression is one of anger, and he seems on the instant of springing to his feet and thundering against the transgressor. Sad will be the fate of him against whom such a one as Michael Angelo's Moses speaks. He will perish without mercy.

the ears of time against the Christ. Attempts have been made, witnesses have been suborned, and false accusations have been heaped upon Christ with all the grace and elegance that culture has—as Renan does; and hurled at him with all the force that hatred has—as Voltaire does: but the herculean task of forging an accusation is left to centuries yet unborn. If Christ is an impostor; if the story in the gospels is a fable; if the Christ, the Saviour of mankind, is a myth: then we of all men are most to be pitied.

What accusation can be brought against his

CHARACTER ?

Was his not a wonderfully unique character? Even his most severe opponents acknowledge its purity. It is to the gospel one must go to find proof of the impression made by Jesus Christ upon his contemporaries. Now see the impression it has made on the ages. Though a Jew living in an age when intercourse with adjacent countries was confined to a limited few; though a citizen of an almost obscure town, whose only excellence lies in its relation to Jesus; though a subject of a nation whose boundaries would appear like a fence around a gentleman's estate in the light of the empire of which we form a part; though Jesus was subject to such close national confinement, his character over-reached it as the horizon over-reaches our hemisphere. He has now a continuity of followers in every clime and country, and he of all religious teachers stands uniquely and supremely alone as the ideal character for humanity.

It would be a hard task to sum up the goodness of such a life as Christ's. His teachings gave the abstract, but his life gave the concrete. It can be said of Christ as Shakespeare makes Iago say of Cassio, "He hath a dally beauty in his life that makes me ugly." The unique simplicity, grandeur and purity of the life of the Son of God make the life of the purest ever lived seem ugly. In the words of Young, he was "the highest style of man." Dryden's are as applicable when he says, "His tribe were God Almighty's gentlemen"; while Wordsworth sings that

"The best portion of a good man's life
Are his little, nameless, unremembered acts
Of kindness and of love."

As we analyse the life of Christ we realise how significant are the words of the inspired apostle when he said, "If all the things were written that Jesus said and did, I suppose that even the world itself could not contain the books that should be written."

What accusation can be brought against his

UNIQUE ASSOCIATION WITH THE INDIVIDUAL ?

Christ was no partisan. He healed the poor man, or—what was more wonderful—the poor woman, with the same quick sympathy and abundant generosity that he answered the nobleman's plea for his son or went with the rich officer to restore his daughter. To Christ there was no class, only mass. As a man Christ identified himself with man. Jesus Christ must be considered first of all as a man who lived and wrought in an environment like ourselves. There is no phase of

individuality but that Christ embraces it. There is no strength but that he has exceeded it; no weakness but that he has gone beneath it. There is no heroism but that he has excelled it; no privation but that he has experienced it. He was of Jewish descent, poor by birth, nursed in the lap of poverty, and without culture, as the world calls culture; he lived a Galilean peasant, remained what he had been bred, without social or official rank; he became a teacher and revolutionised his nation; he was followed by a few Galilean fishermen, hated publicans and obscure women; he was tempted, tried and persecuted; he was disbelieved, discredited and rejected, both by his own brethren and townfolk and the religious and political officials of his nation. It therefore can be said of Christ, as it cannot be said of any other teacher or religionist, that he touches man's nature at every avenue. What accusation can be brought against this identity with man? It is hardly credible that one so mighty should become so lowly, so exalted and become so humble. His homely claims become him as do his transcendent ones. His simple words fall as majestically from his lips as do his profoundest. Though he describes himself as the only one who knows the Father, he as confidently ascribes himself as "the meek and lowly in heart."

What accusation can be brought against his

SENSITIVENESS TO HUMAN NEED ?

What a wonderful comprehension there is in the phrase, "He went about doing good"! Moore exclaims:

"Here bring your wounded hearts, here tell your anguish—

Earth has no sorrow that heaven cannot heal."

No one who ever approached Jesus, from whatever source, was turned away unsatisfied. Little children flocked around him—the greatest and strongest testimony to the sweetness and attractiveness of his manner and appearance. Children do not and will not associate with everybody or anybody. Christ's every heart-throb was a pulse-beat of sympathy for man; therefore we do not wonder that weary heads found a sweet repose on his bosom. It was a strange yet wonderful sight to see the efforts made by the halt and the maimed to join the throngs that fed so ravenously on the graciously delicious words that fell from his lips, or hobbled to his side to receive his kindly assistance. The sorrowful were met by him tenderly, calmly and reassuringly, while the more daring received quick recognition and attention. Hearts laden with sorrow came to Christ in the full realisation that his ear would hear, his heart feel, and his voice speak words of peace which the world could neither give nor yet take away.

The outcasts found a gracious consideration in the man Christ Jesus. If a man were a leper, no one went near him. He was not even allowed to come close to any one else. The approach of anyone wrung from his lips that fearful death-knell—Unclean! Unclean!! But even here Christ's sympathy was extended, and many a leper went away cleansed to spread the joyful story of the sensitive heart that heard his cry and met it fully. To the morally diseased Jesus showed

as much sympathy as to the physically diseased. When that woman, who perhaps was more sinned against than sinning, was brought to Jesus by her accusers, he quietly said: "Very well. Stone her, but let the man here who is without sin have the privilege of throwing the first stone." It is a matter of history how those cowardly men slunk away self-condemned! Left alone with the woman, Jesus asks if she stands condemned by anyone, and upon receiving her answer he replies, "Neither do I condemn thee; go, and sin no more."

Then, again, when meditating upon the many opportunities Jerusalem had had to repent of her dead works and return to the heavenly Father's care, his sensitive nature welled up and overflowed in that pathetic lamentation over the Holy City from Mount Olivet: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" But seldom did Christ break down beneath his sensitiveness. It is charged against Christ that he had weaknesses. What weakness there was visible in Christ was a weakness for others. He never once showed the white feather of defeat on his own account. The defeat Christ suffered was from an overwhelming presentation of sorrow from those he loved. Only once did his heart burst, and then he mingled his tears with those of the beloved home of Bethany. In the overwhelming sorrows and griefs of human life Christ has always shown himself the succorer of human need. Not one record is given of a single appeal that was made to him being refused or his gracious help withheld from those who sought it. Let these words thunder through this earth: "Him that cometh unto me I will in no wise cast out!"

Lastly, what accusation can be brought against his

TEACHINGS ?

The teachings of Jesus Christ are the moral teachings for all humanity. They are too comprehensive in their aim, too vast in their scope, too high and too deep in their meaning, to be criticised by the most learned that the ages can produce. The teachings of Jesus Christ carry civilisation, life, growth and power wherever they go. That cannot be said of any other teachings that the world has ever produced. It is no uncommon thing to have the name of Jesus linked with other religionists, but from point of product, the only historical test, this intimacy or comparison cannot be allowed. Christ's system is one of boundless hope. He reveals the Father, whence we came, what we are, and whither we go; while Buddha, who perhaps comes nearest Christ, reveals a vacant heaven and offers no solution for the great problem of life. Jesus brought light and immortality, making the darkness of death but the dawn of an eternal day. The best religious teachers of the world have taught that man should fear the life to come, while Jesus taught that men's best hope is beyond the grave; that man's climax—the consummation of life—is at the right hand of God in the heavens, Christ's teachings there-

fore awaken, inspire and enthuse manhood, for he teaches a man to meet life manfully. We are compelled to say that Jesus Christ has no equal, he belongs to no classification, he stands alone. Other teachers may be classified as the stars one to another, but Christ does not belong to that category; he is as the sun, which, when arisen, empties the blue dome of her constellations, for his light fills up everything to the exclusion of all things. What accusation can be brought against his teachings? John Stuart Mill says: "Whatever else may be taken away from us by rational criticism, Christ is still left; a unique figure, not more unlike all his precursors than all his followers. It is of no use to say that Christ, as exhibited in the gospels, is not historic. Who among his disciples, or among their proselytes, was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the gospels?"

Nineteen centuries have rolled into oblivion, and with them innumerable momentous issues have been carried into eternity. Noble characters have been born only to be superseded by others as noble. Nothing human seems to survive its destined day, but Jesus Christ through all the drama of the centuries has remained "the same yesterday, to-day, and for ever." "Men may come, and men may go, but Christ goes on for ever."

Our faith in the Lord Jesus Christ—our faith in his character; our faith in his identity with the individual; our faith in his sensitiveness to human need; and our faith in his teachings—remains the bright and morning star of our existence, brightening earth's otherwise desolation and solitude, and promising the happy fulfilment of everlasting life in the presence of God. May this faith increase! May our theme be Christ alone and always—our Lord and Master! May every thought, every idea, every aspiration and every action be inspired by a devotion to Christ.

Our query still remains unanswered. No accusation has been brought against the Christ, and he still remains to us the pure and holy Son of God, our Saviour and Redeemer.

The Armour
of Light.

 The Story
 of an
 Earnest
 Life.

CHAPTER XIX.

CLERIC.—"As you object to the term sign as descriptive of baptism, perhaps you will give us your view of it."

CH.—I would rather let the Scriptures speak for themselves. Christian baptism began with the commission which Jesus gave to his apostles after his resurrection."

CLERIC.—I beg your pardon. Christ, or his disciples by his orders, baptised before that."

CH.—I know; but the commission marks a new departure. The gospel was to be preached to all, Jew and Gentile; believers were to be baptised into the name of the Father, the Son and the Holy Spirit. Never

before had such a commission been given; hence I conclude that it is safe to begin here."

CLERIC.—"Very well. I do not object."

CH.—The commission, then, reads:—"All authority is given unto me in heaven and on earth. Go ye therefore and make disciples of all the nations, baptising them into the name of the Father and of the Son and of the Holy Spirit" (Matt. 28: 18, 19). "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptised shall be saved; but he that disbelieveth shall be condemned" (Mark 16: 15, 16). "Repent ye and be baptised every one of you in the name of Jesus Christ unto the remission of your sins" (Acts 2: 38). "Arise and be baptised, and wash away thy sins, calling on his name" (Acts 22: 16). "All we who were baptised into Christ were baptised into his death. We were buried therefore with him through baptism into death, that like as Christ was raised from the dead by the glory of the Father, so we also might walk in newness of life" (Rom. 6: 3, 4). "As many of you as were baptised into Christ did put on Christ" (Gal. 3: 27). "Having been buried with him in baptism" (Col. 2: 12). "According to his mercy he saved us, through the washing [baptism] of regeneration and renewing of the Holy Spirit" (Tit. 3: 5). "Which also after a true likeness doth now save you, even baptism" (1 Pet. 3: 21). With this collection of passages before us it is an easy matter to determine a few things on the teaching of the Word concerning baptism:

"1. It is clearly intended for those who can personally embrace the gospel. The gospel was to be preached to them.

"2. Faith and repentance must precede baptism.

"3. It introduces fit and proper subjects into a state of salvation or remission of sins."

This last statement caused quite a sensation. The clerical gentleman was the only one that readily assented to it. A murmur went round the class. At length one said:

"I always understood that the sinner was saved by faith alone."

CH.—"So a good many teach and believe, but the Bible does not so teach."

A MEMBER.—"Paul teaches it, anyway. In Rom. 3: 28 he says: 'We reckon therefore that a man is justified by faith apart from the works of the law.' In chap. 4: 2 he says, 'If Abraham was justified by works he hath whereof to glory, but not toward God. For what saith the Scripture? Abraham believed God, and it was reckoned to him for righteousness. Now to him that worketh is the reward not reckoned as of grace but as of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness.' Nothing can be clearer than these Scriptures."

CH.—"I am afraid they are not quite so clear to you, my friend, as you think. Do you mean to say that Abraham was justified by faith without doing any kind of works at all?"

A MEMBER.—"So I understand Paul to teach."

CH.—"Well, that shows the importance of comparing Scripture with Scripture. I

will ask the class to turn to James 2: 21, 'Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar? Thou seest that faith wrought with his works, and by works was faith made perfect; and the Scripture was fulfilled which saith, Abraham believed God, and it was reckoned unto him for righteousness. . . Ye see that by works a man is justified, and not by faith only.'

A MEMBER.—"Well, I can't understand that. It seems to me that they flatly contradict each other."

CH.—"You would not so think if you read the Bible without prejudice in favor of preconceived doctrines. The fact is you have read a word into Romans which is not there—the word 'alone.' James does not contradict Paul. But he does contradict your theory of faith alone. What Paul does teach is that we are not justified by works of the law; or in other words by our own meritorious deeds, but by faith in the merits of Christ. It is a question of *meritorious works*. If a man can save himself by virtue of his own goodness, he is not dependent upon the grace of God in Christ, but if he realises that all his own goodness is utterly worthless, he will trust wholly and solely in Christ for salvation. This is Paul's point. Now, James' point is this: there were some in the church that were resting on the mere fact that they believed, and were indifferent to the good works that should spring from faith. He shows that Abraham's was a very different faith to that, and that such a faith was dead, being alone."

A MEMBER.—"But James says nothing about baptism as having anything to do with saving the sinner."

CH.—"No, but Jesus, Paul and Peter do. And although James says nothing about it here he was one of those who received the commission from Christ and who stood by Peter when he declared the terms of salvation to the Jews. We must therefore conclude that James was in perfect agreement with them. Then, too, we must bear in mind that he wrote as he was moved by the Holy Spirit."

A MEMBER.—"But does not the view you take of baptism detract from the value of the blood of Christ; and is not its tendency to lead the sinner to look to baptism rather than to Christ alone for salvation?"

CH.—"It certainly cannot detract from the value of the blood of Christ, or he would not have given it the place he has; and as for the sinner looking to baptism for salvation instead of to Christ, of course it is not impossible, but he certainly would not make such a mistake if he took the slightest heed to the teaching of the Word. There is nothing revealed more clearly than that to Christ alone belongs the merit of human salvation, and whatever we are required to do must be regarded as a medium through which salvation is received."

It was past the time for closing, so the discussion terminated. What effect it had upon the other members of the class I cannot guess. I know it made me think a good deal. I could see plainly that if "Christian" was right, generally speaking, if not entirely, then the so-called Christian world was indeed in a sad state of confusion. Personally I

began to ask myself whether my position were not a false one. The society with which I was connected was supported by all the great Protestant denominations; and hence its policy was to please all and offend none. Its agents therefore were not allowed to preach or teach anything that would appear to favor one party more than another. So that if the position taken up by "Christian" was the true one, it was decidedly inconsistent to hold back these important truths or to be connected with a society that prohibited their declaration. But I was determined to pursue the investigation further.

CHAPTER XX.

The "Christians" were holding a series of special gospel services, and to make them as successful as possible an evangelist named Mr. Henry Exley had been secured to preach. The members were very active, and employed various tactics to get "outsiders" interested. They paid special attention to me and my wife. We were invited to tea to one of their houses, and when we were seated who should come in but the evangelist. We were introduced, and soon got into conversation. He had travelled a good deal, and could make himself very agreeable. As we were both engaged in the work of preaching, the conversation turned very naturally into a religious vein; and it was not long before the distinctive plea of this people was to the front.

"I understand you have been discussing our plea at your Bible Class," said Mr. E.

"That is so," I replied, "and I must acknowledge I have learned some things which I had not known before."

"That is good," said he; "and do you think you see with us in our main purpose?"

"I am not quite sure that I know what your main purpose is, unless it is to follow the Bible fully."

"That is our method; but our main purpose is the restoration of Christianity—and included in it the restoration of the church of God—as it was at the first, so that we may glorify God, and save the world; and, as you have said, the way to accomplish this grand end is to fully and heartily follow the Word of God alone. Do you approve?"

"I do not see how any follower of Christ can possibly disapprove of so noble a purpose, and I can only wish you God-speed in your undertaking."

"So far as you know us is there anything we hold or practise that appears to you wrong or opposed to the truth?"

"I am not sure that there is. I like exceedingly the simplicity and order of your Lord's day morning service. There is only one thing, I think, that seems doubtful to me. I refer to the doctrine of baptism for the remission of sins."

"It may be you do not understand precisely what we hold on that point. I believe many misunderstand and consequently misconstrue our teaching on that question. Of course you have had the Scriptures bearing upon it up in your discussion."

"Yes, indeed. Your member Mr. — gave us at our meeting a short time ago a complete list of all the passages showing the design of baptism, from Christ's commission onwards."

"And was not that sufficient? The Word is very clear."

"Yes, it is clear to those who see it; but it is not so clear to some as to others, you know."

"Well, no, that is true. I suppose we who are so familiar with these truths, and have so often discussed them, are apt to expect too much from those who have thought little about them. But what is your difficulty? Do you think I can help to make it clearer?"

"Very possibly. What I would like to be quite clear about is the sense in which we are to understand that baptism is in order to salvation."

"I see. You desire to go critically into each passage, so as to get the precise Scriptural idea. I admire that very much. It is just that kind of spirit that is the strength of our position. We have nothing to lose, but everything to gain. Show us that we are wrong, partly or even entirely, according to the Scriptures, and you help us towards the very object of our deepest and most devout purpose. Let God be true, though every man be proved a liar. We want the light of the Bible; we want no false lights. Hence he who shows us where we have gone astray is our best friend. Shall we examine the passages one by one?"

"I think that will be the safest course. I suppose Matt. 28: 19 comes first in order."

"I will read it from the Revised Version. 'Go ye therefore and make disciples of all the nations, baptising them into the name of the Father and of the Son and of the Holy Ghost.'"

"I see the revisers render *in*, 'into,' I remarked.

"Yes; that is the correct thing to do. It is a great mistake to render it 'in.' The sense of the passage is quite altered thereby. 'In' means by authority of, but 'into' means transition. The word *in* is nearly always used in that sense."

"Then what do you understand by baptism 'into the name of the Father, the Son and the Holy Ghost'?"

"The name stands for the person who bears it. Thus, to 'believe on the name of the Son of God' is to believe in the Son of God. 'Glorify thy name' is 'Glorify thyself,' and so on. Baptism brings the believer into God, into Christ, into the Holy Spirit."

"Yes, I do not see how we can arrive at any other conclusion. What is the next passage?"

"Shall we take Mark 16: 16, 'He that believeth and is baptised shall be saved'?"

"Is not that a disputed passage?" I ventured.

"Yes, but the weight of evidence is in favor of its retention. It is in keeping with the rest of the passages on the teaching of baptism. But if you have any doubts we'll let it pass."

"I have no doubt that it is of apostolic authority, but as it is questioned by some it may not be wise to accept it as evidence."

"Very well. Let us take Acts 2: 38, 'Repent ye, and be baptised every one of you in the name of Jesus Christ unto the remission of your sins.' Is there anything here that needs explanation?"

"Yes. I would like to know the force of

the word 'unto.' And by the way, I wonder why the revisers did not render *in* here as in the last passage we considered. Is there any reason why it should not be 'into'?"

"I do not know of any. It seems to me that 'into' is a better rendering. The word is usually so translated, and I do not see why this rule should be departed from. Anyhow it does not alter the sense very much. It is obvious that baptism brings the subject to or into remission of sins."

"It appears so. What is the next passage?"

"The next is Acts 22: 16, 'And now why tarriest thou? Arise and be baptised and wash away thy sins, calling on his name.'"

"It is generally held that Saul was fully saved on his way to Damascus."

"Yes, but it does not appear so in the light of this Scripture."

"But now, how could Saul wash away his own sins? May not the sense here be that baptism was to indicate that Saul purposed to live a new life?"

"Indicate to whom? I do not see any point in that. Then we must remember that his past sins needed cleansing away."

"Yes, but of course you do not believe that the water of baptism actually washed away Saul's sins, do you?"

"Certainly I do not. Forgiveness or remission of sins is the act of God, which takes place in his divine mind. He forgives for the sake of Christ, who died for us. 'The blood of Jesus Christ, God's Son, cleanses us from all sin.' 'This is my blood of the new covenant, which is shed for the many for the remission of sins.' But baptism is one of the divinely appointed means through which we obtain the assurance of forgiveness; and hence by submitting to this ordinance Saul accepted the divine pardon and so washed away his sins. On the day of Pentecost Peter said, 'Save yourselves from this crooked generation.' We have our part to do, not to earn salvation, or to merit it in the smallest degree, but to appropriate it."

The Orchard-Lands of Long Ago.

The orchard-lands of Long Ago!
O drowsy winds, awake and blow
The snowy blossoms back to me,
And all the buds that used to be!
Blow back along the grassy ways
Of truant feet and life the haze
Of happy Summer from the trees
That trail their tresses in the seas
Of grain that float and overflow
The orchard-lands of Long Ago!

Blow back the melody that slips
In lazy laughter from the lips
That marvel much if any kiss
Is sweeter than the apple's is.
Blow back the twitter of the birds—
The lisp, the titter and the words
Of merriment that found the shine
Of Summer-time a glorious wine
That drenched the leaves that loved it so
In orchard-lands of Long Ago!

O memory! alight and sing
Where rosy-bellied pippins cling
And golden russets glist and gleam
As in the old Arabian dream
The fruit of that enchantment tree
The glad Aladdin robbed for me!
And drowsy winds, awake and fan
My blood as when it overran
A heart ripe as the apples grow
In orchard-lands of Long Ago!

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A. B. Maston - - - Managing Editor

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The Leader.

Stand ye in the ways, and see, and ask for the old paths.—Jeremiah 6: 16.

Problems for the Modern Church.

At the Annual Meeting of the Congregational Union held a short while ago in Sydney, the chairman, Dr. Roseby, delivered an interesting address on "Problems for the Modern Church." In this address he gave prominence to the problem which the church has to solve in reference to intellectual development both in the realm of science and criticism as they come in contact with the revelation of God found in the pages of the Bible. He deprecated the spirit of antagonism which once obtained in the church to any distinctly intellectual development—an antagonism which found its deepest expression in the Middle Ages, and of which Locky speaks when referring to the ascendancy of the Church of Rome during that period, when "every mental disposition which philosophy pronounces to be essential to a legitimate research was almost universally branded as a sin, and a large proportion of deadly intellectual vices were deliberately inculcated as virtues." Between that time

and the present there is of course a marked contrast. And for the contrast which happily exists at the present time we are indebted to the rise and progress of Protestantism. In the main it may be said that the cardinal principle of Protestantism finds expression most fitly in the words of the Apostle Paul, "Prove all things: hold fast that which is good." And this apothegm of the apostle defines what the attitude of the church should be to all questions relating to intellectual development. There is a point, however, at which science, cannot dictate to religion, and a point at which religion cannot dictate to science. As Dr. Roseby says: "If science presumes to deny that there is anything beyond her own realm, she becomes insane, she raves. But none the less does theology rave when it presumes to dictate to science as to when she shall keep her eyes open and when she should close them, or if it sets the authority of the church, or the prevalent dogmas of the age, or the passionate feeling of the hour, above all the authority of accredited history or verified science; or if it refuses to listen to the witness of fact and reason testifying to what lies fairly within their sphere."

Certainly, in this age, no person of unbiassed intelligence will venture to dispute the soundness of the position taken by Dr. Roseby. The only word of caution that need be uttered here is that the positions assumed by science should be in accordance with verified facts, and not built upon a foundation in which the element of guesswork is largely predominant. It is usual for some writers to speak of adjusting or harmonising the divine system with earthly knowledge, such as philosophy and science. But, in our view, to speak in this way is to betray ignorance of the relative position of things in the religious and scientific worlds of thought. Properly speaking, there is nothing of earthly knowledge which demands that the divine system shall readjust itself. Perhaps the greatest revolution that ever took place in the science of astronomy was caused by Galileo when he asserted that it was the earth that revolved round the sun, and not *vice versa*. The only revolution that occurred here was in science itself. It never affected or disturbed a single principle in the whole of the divine system. We only learned that the language of the Bible was, in this matter, couched in the popular tongue of its day. And in this popular tongue even scientific men continue to speak until the present time. We should say, however, that Dr. Roseby does not talk of adjusting the divine system to earthly knowledge. We have only alluded to this because others, with less perception of the real position of things,

have presumed to speak in this way. Christian men and women of the present day have to a very large extent, if not altogether, escaped from the bondage of fear in regard to what may happen to the Bible by the flood of advancing knowledge. They have learned that the rock upon which they stand cannot even be shaken by the waves which thunder at its base. For in the realm of spiritual truth there can be no fear as to the effects of truth upon it coming from the world of nature.

Nor is it otherwise in respect to that other problem—the problem of criticism—alluded to by Dr. Roseby. By all means let us, as he counsels us, "keep the windows of the soul open to the sunlight and fresh air of expanded and expanding knowledge," but let us be quite sure that it is "sunlight and fresh air," and not the fog and miasma of speculative doubt "made in Germany." Professor Adeney, in a lecture entitled "The New Testament After Criticism," gives utterance to some thoughts worthy of consideration. He says: "Whatever views we may take of the nature and inspiration of the New Testament, it would not be easy for any of us to deny that its position in literature is absolutely unique. It is the crown and flower of the Bible, and the Bible still maintains its position as the Book of books. If we were to compare the literature of Christendom to the solar system there could be no question where the New Testament would be represented. It must be at the centre shedding its light on all the rest, which circle around it like planets round the sun—some like Mercury and Venus very near, in the full flush of its radiance; others like Uranus and Neptune, in chill remoteness; but all chained and compelled by its mighty gravitation. I am tempted to pursue the analogy and to compare our more secular literature to the comets which wander far afield and yet are compelled now and again to approach the luminous centre. It has been remarked that when an author strikes the deepest chords of human nature, in pathos or in passion, it is in the language of the Bible; you may see it in Scott and Ruskin. I may add that whenever any great writer soars to unusual heights of thought and aspiration it is on the wings of ideas that spring from the New Testament." From our own knowledge and experience we can all endorse what Professor Adeney has so well said; not only this, but much more that might be added in pursuance of the same line of thought. And when criticism has done all that it can and said its last word, the position will remain unchanged. And if the question is asked, Why is the New Testament the pre-eminent book of the

world in literature? there is but one answer, It is the book of Christ. On this head, Professor Adeney says: "Let us begin at the centre. The New Testament is the book of Christ. It follows the Old Testament, which it often quotes, and to which it appeals as an authority. Yet it is not a mere product of the Jewish Scriptures. Later meditations on these Scriptures produced a very different kind of literature—Philo's allegories in Greek culture, the Talmud in Hebrew circles—that was all. If it had not been for Christ the Old Testament would have borne its fruit in a later age. We should have had the Talmud and Philo; no New Testament, for no one would dream of erecting these writings into the position of a second and higher canon of Scripture. The Old Testament left to itself would never have developed into the New Testament. Our Christian books of the Bible spring from an original source; they indicate a fresh start in thought and religion and life. There is only one explanation of this fact, only one sufficient cause for these results—the impact and impression of a wonderful Personality. Though Jesus never wrote a line in a book as far as we know, yet Jesus is the real author of the New Testament. Every book in it bears the stamp of his presence. Like the saints of the Apocalypse all these twenty-seven books have his name written on their foreheads." It is here the Christian must keep open the windows of his soul, so that the sunlight of Christ's presence may enter in and abide. Other knowledge has its use, and should be received with welcome, but it must never be allowed to shut out that which is the most supreme of all. Indeed, if the other knowledge is born of truth it never can, nor will it seek to do so. And so, as a matter of fact, the church has no problem to solve with the advance of "expanded and expanding knowledge." If this expanding knowledge had anything to teach us in the way of higher knowledge in the spiritual realm, that would be a problem which the church would find it hard to solve, but as such an idea is not conceivable, it seems beside the mark to speak of the advance of earthly knowledge as a problem presented for the church's solution. All earthly knowledge—that is, knowledge properly so-called—can do no more than widen our outlook so that we may the better understand the heavenly truths which the author of all knowledge has graciously vouchsafed us. With these thoughts before us, we can heartily endorse the words of Dr. Roseby, viz., "In our discussion of the great question of science and criticism in their relation with religion, it is nevertheless always to be

steadily borne in mind that the supremely important theory is to preserve unimpaired the moral and spiritual dynamic of religion itself."

New Zealand Notes.

CHAS. WATT.

OURSELVES.—Last Lord's day morning we received six into fellowship—one who was immersed last week, and five by letter, viz., Bro. and Sister Jabez Edwards, with two daughters and son, from Hawthorn, Vic. Last evening (Wednesday) the church held a pleasant social gathering to welcome these and the various recently acquired members, so that their personal acquaintance might be made. In this respect it was a distinct success, and we shall hope for more such gatherings. Sunday week the writer spent at Turua on the Thames, it being the occasion of the S.S. anniversary. Addressed the church in the morning, the children in the afternoon, and preached to a good meeting at night. The S.S. is under the wise guidance of Bro. Wm. Bagnall and Sister Miss M. Bagnall. Unfortunately, the former met with a severe accident while I was there that will put him out of the firing line for a while. He was breaking in a young horse and had just fastened a chaff bag upon its back when the animal kicked out with both hind feet, Bro. Bagnall receiving the full force of the blow. Well for him that his right arm was bent across his breast. The kick broke his arm, but doubtless saved his life. As it was, he was knocked senseless, but had the blow fallen on his chest the probability is that a fatal accident would have resulted. While in Turua I not only witnessed the extensive saw-milling operations of Bagnall Bros., but likewise the working of the first "Radiator" that has been set up in New Zealand. This marvel of human genius and skill, with its 6,000 revolutions a minute, or 100 every second, makes the old method of churning a trifle out of date and somewhat tame. Exactly two minutes after the milk begins to flow into the machine the rich yellow butter begins to flow out. When the season is fully in, the firm turns out half a ton per week.

NO LICENSE.—We are right in the midst of this agitation, and from the North Cape to the bluff the two sides are in full blast. Of course there are two sides, and in this it differs some from the slavery question. I have somewhere read that when Lincoln was about to free the slaves during the late American War an anti-abolitionist called upon him, and finding Abe rather unwilling to discuss the question, he said, "Well, but, Mr. Lincoln, look at the other side." The president, turning upon him, said sharply, "There is no other side to the question; it has but one side." Now our question has two sides. The anti-abolitionist says, "The brewers are with us, and the publicans; the great 'uncrowned king' and his ministry are with us; multitudes of church members are with us, and the host of temperate tipplers is with us." But in spite of this formidable array we go confidently forward in the happy assurance that "they that be

with us are more than they that be with them." Those whose eyes have been opened can see that the rapidly growing army of true temperance reformers is with us; the on-rushing tide of popular sentiment is with us; the great multitude of drink-cursed mothers and children who see the wages of the bread-winner floating over the publican's counter is with us; and, best of all, God is with us and final victory is assured. It may not be complete national abolition this time—we hardly think it will. But we have had a long night under the licensed drink fiend, and to many of us the rich roseate hue which heralds the dawning of a glorious day for fair New Zealand gives warmth to the brightening east.

The knowing ones are quite satisfied that for the electorate of Grey Lynn, in which our interests lie, this better day will dawn on the 25th inst., when *three-fifths* will "strike out the top line and vote the drink traffic away." The same prognostication is made of the Thames! Let us all hope so, and pray so, and vote so. And yet this application of the popular veto has its drawbacks. With the (im)moral support of a sympathetic Government continually preaching its inability to "stop sly grog selling," the brewers and publicans lay themselves out to bring the Act into disrepute and set the law at defiance—with, it must be confessed, considerable success.

Correspondence.

I also will shew mine opinion.—Job. 32: 10.

I have just read your editorial note headed "The CHRISTIAN for 1903," and would like to make a remark or two upon it.

The best way to increase the circulation is by reducing the price. I do not say that 6/- per annum is too dear, but simply that it is useless to ask many of our brethren and sisters to pay that amount. When the price was raised from 5/- the reason given was that printing material had become more costly, owing, I suppose, chiefly to the then contemplated tax of 10% on paper. But this impost was abandoned, and I doubt whether, generally speaking, printing materials, or wages, are higher now than they were a year or two ago. Why, then, maintain an unpopular price? Why ask only for an annual contribution? You should aim, I think, at selling the paper for a quarterly subscription of 1/-, and in single copies at 1d.

If this were done, you would certainly greatly increase the sale—provided the high quality of the contents were sustained—and you would increase the number and value of the advertisements.

The idea of cutting down the advertisement columns, or removing advertisements from the front page, is unnecessary, and, I make bold to think, unwise. Personally, I like to see plenty of advertisements in the paper, because (1) it indicates that the paper is read and appreciated by business men, and (2) it is a sign that funds are coming in which may allow of the paper being made even more interesting and useful than it is at present. The advertisements you publish are free

from any objection. You refer to the feeling against them on "the score of taste." Well, a certain famous cocoa that you advertise on the front page agrees splendidly with my palate, and I have no doubt the coffee essence and the patent barley are equally liked by many of your readers. Seriously, there's no need to feel qualms on this subject, for our heavenly Father knoweth that we "have need of these things." At any rate, if you are going to publish advertisements at all—and you imply that you are bound to do so—by all means, make all you honestly can out of them. (Parenthetically, I do object to one advertisement which of late has been made to stand on its head. It is too suggestive of a whisky-drinking "maker-up"!)

Hoping you will throw over the retrograde conservative policy in regard to price, and thereby largely increase your subscription list, income from advertisements, and general usefulness to the churches.

Unley, S.A.

R. BURNS.

REPLY.

We do not know for Adelaide, but the Wages Board has very materially increased wages in Melbourne, and we pay now £200 a year more than previously. Suppose we reduce the price to 4/-, we at once cut off one-third of our revenue. We now have 3400 subscribers, which represent 9000 readers. At any price the circulation cannot be increased very much more, for at least one-third of all our members do not care two straws for the AUSTRALIAN CHRISTIAN and not much for anything else religious. In order to make up the deficiency we would need at least 1600 more subscribers, which we know we cannot get. We are glad that our good Bro. Burns likes our advertisements, for now we know somebody is pleased. Even Bro. Burns does not like some things, but the advertiser does, and we are studying the advertiser, you see. Just whether the Father knoweth that we have need of coffee, cocoa and such other abominable concoctions is questionable. The advertisements will take their places at the back, and the price will remain the same, at least for the present, and we believe this will be agreeable to the greater number of the brethren. Since the price was increased we have been enabled to improve the paper, and as a result the subscription list has gradually gone up.

From The Field.

The field is the world.—Matthew 13: 38

South Australia.

NORWOOD—On Lord's day, November 9th, we held our S.S. anniversary. The writer spoke morning and evening, and J. H. Sinclair gave a telling address in the afternoon. On Monday, 10th, the annual picnic was held at Magill. Over 700 people were on the grounds. A return was made to the chapel in the evening, when the prizes won by the scholars were distributed. At the anniversary gathering in the afternoon the superintendent, S. P. Weir, presided, and at all the meetings the children rendered special musical selections. Our school is said to be the

largest in connection with any church in or around Adelaide, now numbering 500 scholars.

We had good meetings yesterday. The writer was asked to preach the annual sermon in connection with the Orange Lodge of Norwood. We took the opportunity to tell the crowded audience that some of the relics of Popery which still existed in sectarianism had better be swept clean away. There was one confession at the close of the meeting.

Nov. 17.

A. C. RANKINE.

GROVE-ST.—Joy and thankfulness reigned in our midst and pleasure beamed in every eye on Sunday last, because God had sent us an evangelist whom we feel we can all love and trust, full of the Spirit of Jesus Christ and strong in the power of his might. We thank God for Bro. and Sister Grinstead. Our brother addressed the church in the morning, the Sunday School scholars in the afternoon, and preached in the evening to a large and appreciative audience.

Nov. 17.

E. R. M.

GLENELG.—Our mission was conducted by F. Pittman last week and yesterday evening. Twelve, mostly young people from the Sunday School, confessed the Saviour. Yesterday we had splendid meetings. Seven were received into fellowship. We are continuing our meetings through this week.

Nov. 17.

J. COLBOURNE.

GLENELG.—Our mission concluded with 31 confessions. Yesterday's meetings were good. Eight were immersed. F. Pittman preached well, and we were all gratified at results. On Thursday we have a meeting of preaching brethren to address meeting at night, the object and theme being "The Deepening of Spiritual Life."

Nov. 23.

J. COLBOURNE.

HINDMARSH.—The Sunday School continued the anniversary services on Sunday—just a repetition of the previous Lord's day. The audiences were good, and considerable interest was manifested. Bro. Colbourne was the evening preacher. One was welcomed into fellowship, after faith and baptism, at our morning worship.

Nov. 20.

A. G.

QUEENSTOWN.—Our school anniversary was held recently. Report showed 32 scholars added to church during the year. John Fischer addressed the school in the afternoon, and the children sang. Bro. Fischer spoke again at night.

QUEENSTOWN.—At the close of the meeting last night there was one confession. The cottage meetings and house visitation are kept up. The people are searching the Scriptures, and some are not far from the kingdom.

Nov. 17.

W. MOFFIT.

STIRLING E.—Since the mission of three months ago there has been a gradual improvement all round, and several have been added to the church. We are glad to report that two more have recently put on Christ in baptism. Yesterday one young person was immersed, and our hearts rejoiced to see one young woman confess Christ. Bro. Horsell will remain with us a few days.

Nov. 17.

H. J. H.

GROVE-ST.—Good meetings to-day, Bro. Grinstead speaking morning and evening. There was a large attendance this evening, when our brother delivered the first of a series of addresses on "Lessons from Pentecost"—"The Holy Spirit." The young men are rallying up to the Bible Class, and we are looking and praying for seasons of refreshing from the Lord.

Nov. 23.

E. R. M.

STRATHALBYN.—Bro. and Sister J. Oakley, of Point Sturt, were received into fellowship this morning.

Bro. Week, of Hindmarsh, and Bro. Thomas, of Millang, have kindly assisted us the past two Lord's days during Bro. Horsell's absence at Goolwa and Stirling. Bro. Horsell was with us again to-day.

Nov. 23.

H. J. H.

YORK.—K. W. Duncan after a short time of service has gone to live at Laura. We regret his departure. Another of our scholars has been received into the church. On November 10th the school held its annual picnic at Black Forest. A most delightful day was spent.

West Australia.

KALGOORLIE.—Church matters are a little quiet here just now. The service on the 10th was greatly disturbed by a plague of flying ants, which seemed to be exploiting the whole of the fields. We are having a baptismal service to-morrow evening. The Sunday School is steadily advancing, there being 4 classes. Interest is being maintained in the Bible Class. We ask for the brotherhood's prayers.

Nov. 11.

W. G. L. CAMPBELL.

New Zealand.

MORNINGTON.—On November 10th the Lord's day school held its annual picnic in a paddock kindly lent by Mr. John Mitchell, about 10 minutes' walk from the chapel. There were about 100 present, including a fair sprinkling of members and friends, and a most enjoyable day was spent by all. No pains were spared by the teachers to give the children a good time, and games of every description were entered into with enthusiasm by all.

Nov. 15.

J. J.

TABERNACLE, DUNEDIN.—The annual picnic of the Sunday Schools of the Tabernacle and South Dunedin churches was held on Maori Hill, on Monday, the 10th inst.

At the Tabernacle on Sunday morning, the 16th inst., four who had been previously immersed (one young man and three of our Sunday school scholars), received the right hand of fellowship together with one young man by letter from Fitzroy church, Melbourne.

J. L.

NORTH EAST VALLEY.—The church here has been going ahead lately. During the past six weeks 15 have been baptised on confession of their faith, 14 lads and young men, and one young woman. They have a Young Men's Mission and also a Drum and Fife Band which is progressing favorably. Their picnic was held on Monday last in the New Gardens, at Woodhaugh, and in the evening a meeting of the parents, friends and children; crowded to the doors.

N. E. V.

INVERCARGILL.—Splendid meeting last night, and a grand address. At the close one young lady made the good confession, thus making three additions for Bro. Alcorn's first four weeks' labors with the church here.

Nov. 17.

G. LADBROOK.

SPRING GROVE.—The annual tea in connection with our Lord's day school was held on November 10th. We were pleased to see a number of brethren present from Nelson, Wai-iti, Stanley Brook and Tadmor churches. The public meeting in the evening was well attended, and was presided over by J. Griffith, superintendent. A most enjoyable programme was gone through, consisting of recitations and singing by the scholars, some very nice singing by the Nelson and Wai-iti choirs, and addresses by Bros. Franklyn, E. Lewis, and C. Telenius.

Nov. 11.

A. G. K.

AUCKLAND.—Splendid meeting to-night, when the two previously notified as deciding were immersed. A young lad from the school came out for Christ, and a baptised believer (young man) decided to be received into fellowship next Lord's day. We took up a collection (£6/3/-) in aid of the shipwrecked crew of the s.s. Ventnor.

Nov. 16.

C.W.

Victoria.

SOUTH MELBOURNE.—The school held a very successful anniversary season on the 9th and 12th inst. On Sunday afternoon the children rendered a Service of Song, "Jessica's First Prayer." In the evening W. Meekison spoke. On the Wednesday evening we had a splendid attendance, when a programme of songs, recitations, &c, was rendered. During the year 12 of our scholars have been received into the church. J. S. McINTOSH.

EHUCA.—We had a good day on Tuesday. In the afternoon at 2.30 a baptismal service was held, and two persons from Kyabram were immersed. In the evening at 8 we had a gospel meeting, and 3—an old man and 2 young women—made the confession; 2 of whom were baptised the same hour of the night.

Nov. 19.

T. H. SCAMBLER.

NORTH FITZROY.—The church held a social on November 12th in order that Bro. and Sister Thurgood might become better acquainted with the brethren. There was a good attendance. The sisters provided a very good supper. During the evening Sister Forbes, on behalf of the Sisters' Sewing Class, presented the trustees with the handsome sum of £42, which was very thankfully received. We are having splendid meetings Lord's day evenings; the chapel well filled and a good interest manifested in the preaching by Bro. Thurgood. The meetings for breaking of bread are also well attended. Lord's day, 23rd November, a record attendance, and nine received into fellowship, also six confessions during the evening. During the short time Bro. and Sister Thurgood have been with us we have received into the church four by letter and nineteen by faith and baptism. We are praying for blessing to rest upon the special effort by Bren. Harward, Thurgood and Pittman, and Bro. Tinkler and his band of gospel singers. We invite all to come to the week-night special meetings, and ask the brethren to pray for a great revival in our neighborhood. T. H. C.

New South Wales.

PETERSHAM.—Attendances last Lord's day were very satisfactory. In the morning Bro. Rofe presided, and some very helpful words were spoken by Bro. Bagley. In the evening Bro. Illingworth delivered a temperance sermon. One confession.

Nov. 24.

C. J. LEA.

PETERSHAM.—The Petersham folk had a few interesting remarks from Albany Bell, of Perth, on Wednesday evening last at the prayer meeting, including news of Bro. Ewers and family, which was of course very acceptable. They also had the joy of meeting him at the table of the Lord yesterday morning. Our brother has been staying with Bro. and Sister Illingworth during his brief sojourn here.

Nov. 17.

C. J. L.

SYDNEY.—The sewing class held its annual social last Thursday, 13th inst., combining it this year with a welcome home to our president, Sister Elliot, who has been on a visit to "bonnie Scotland." Bro. Dickson presided, and Sister Walden of Enmore,

Sister Bagley of Woollahra, Sister Thompson of Petersham and Sister Jones of Marrickville spoke. The programme was contributed by Miss Ross, Mr. James Elliot, Mr. Mitchell and the choir. During the evening the secretary presented Sister Elliot with an illuminated address, as a token of love from the sisters of the class.

Nov. 18.

N. MORRISON.

MEREWETHER.—The anniversary services were held on Nov. 16, when T. Bagley, of Paddington, delivered a discourse, when one came forward and confessed Christ. On Monday, 17th, a tea and public meeting was held, presided over by R. Want, who briefly reviewed the work done in the church during the past 14 years. The secretary's report showed that 52 were admitted into the church during the year as follows:—By faith and obedience 32, restored 5, received by letter 15, members on roll last year 46, isolated 5, deaths 4. Total number on roll this year, 84. Financial statement showed a debt of £20. T. Bagley and D. E. Hall gave addresses. L. A. Williams also spoke.

Nov. 20.

A. D. J.

Queensland.

ROMA.—Last week P. D. McCallum paid his usual visit to Wallumbilla, two well attended meetings being held. By invitation of a resident who procured the local Methodist chapel for the purpose, Bro. McCallum preached at Pickenjennie on the 15th. This is the first time the primitive gospel has been preached in this neighborhood. The meetings at Yingerbay will be resumed on the first Sunday of next month. Owing to the drought the services were discontinued for a few months. In Roma one elderly man has expressed his desire to follow the Lord. The meetings everywhere continue to keep up a good attendance.

Nov. 20.

L. A. HOSKINS.

Here and There.

Here a little and there a little.—Isaiah 58: 10.

Look out for our Grand Christmas Number, on 18th December.

At Mooroolbark on Sunday last a son of Bro. Jerves decided for Christ.

Good meetings and one confession at North Melbourne on Sunday evening last.

The Uniform Mark Class Registers are now ready and can be sent out by return of post.

The York church is waiting till the new year before securing the services of an evangelist.

The church at York is unfortunate in losing the services of such a fine brother as Bro. Duncan.

See Coming Events for particulars of a Great United Endeavor Rally. Endeavorers please note.

R. J. Clow preached to a full house at Balaklava, S.A., last Sunday night, and received two confessions.

If your school intends to take "Pure Words" or Austral Bible School Leaflets for 1903, now is the time to order.

The Almanac for 1903 will be published soon. Price, post or carriage paid to any part of the world, 2d. Order now.

J. G. Price is doing splendid work in the Castle-maine district helping the churches in their preaching and other services.

The Rookwood, N.S.W., school held its picnic on 10th November, at Wentworthville. Nearly 200 scholars and friends were present.

There will be no issue of the CHRISTIAN on Christmas Day, 25th December, but the 18th December will be a double number to make up for it.

The work at Williamstown seems to be moving on nicely. On last Sunday afternoon fourteen scholars signed the pledge. The Endeavor Class is well attended.

This week we publish a corrected Church Directory. Anyone wanting fresh corrections will kindly notify us at once, as we will publish this Directory again early in January.

Splendid meetings at Berwick. At the baptismal service last Wednesday evening another young man came out boldly for Christ. Two more confessions last Sunday evening, G. S. Bennett preaching.

Next week we will publish an article by A. T. Magarey on "Australia's Treatment of the Aborigine," illustrated, to be followed the next week by "Australia's Deserts and their Capabilities."

The Sunday School Union of Victoria held a very successful "Spring Gathering" in Lygon-street, on Tuesday evening of last week. There was a good attendance and the programme was splendid.

The Executive and H. M. Committees have appointed Bro. C. L. Thurgood as joint Secretary with Bro. McLellan for the Jubilee Celebrations. Bro. Thurgood has kindly accepted the position.

We hear of the death of Bro. J. Lupton, who for so many years lived at Toolamba, which took place at the home of his son-in-law, Bro. J. J. Anderson, on 11th November. Bro. Lupton was 80 years old.

The Victorian Conf. Treas. begs to notify that he is still open to receive special Jubilee Offerings to be added to those acknowledged in last week's issue. Address W. C. Craigie, 259 Little Collins-street, Melbourne.

The Temperance Committee will conduct demonstrations at the chapel, Prabran, on 2nd December, and at Christian chapel, Neptune-street, Richmond, on 8th December. Nat. Haddow and his party will be present and take part in both meetings.

Young men desiring to enter for next year's college work in the Australian College of the Bible are requested to write Jas. Johnston for catalogue and any other information needed. Work begins in Feb. 1903. Address—Christian Chapel, Lygon-street, Carlton.

G. W. Knight, Vasse-road, South Bunbury, W.A., writes:—"Send six copies of the AUSTRALIAN CHRISTIAN for 1903. Some five or six brethren meet to break bread. We have a meeting on Wednesday evening for Bible study. Would be glad to see any brethren who pass this way."

Many of the older brethren will learn with regret that Bro. Robert Twiddy, one of the pioneers of the church at Wedderburn, Vic., and a well known figure in the Conferences of years ago, is now lying at the point of death. For a considerable time he has been deprived of his eyesight, and for several months he has been confined to his house through failing health. Now he is near the border-land, and is quietly and patiently waiting the Master's call to rest.

On and after 1st January, 1903, the advertisements from first two pages of the CHRISTIAN will disappear. Some of them, we trust, will find their way to the back pages, but the first two pages will in future be given over to reading and illustrative matter. This we expect will be a slight temporary financial loss to us, but we expect the additional attractiveness of the CHRISTIAN to so increase our circulation that this will soon be made up. Let our friends now, who have been advocating this improvement, see what they can do to help us.

Two confessions at Paddington, N.S.W., last Sunday, Bro. Chapple preaching in the absence of the evangelist.

Temperance Competitions, S.S.U., Vic.—The committee of management met at W. C. Thurgood's on the 14th inst. W. C. Thurgood was elected chairman, and T. Gole secretary. The draft prospectus and conditions of competitions prepared by the secretary were partially considered, and copies directed to be furnished to each member of committee. Meeting adjourned till December 5th.

Will our agents everywhere kindly inform us at once how many papers they would require to put one into every home of the church. We intend to make a special effort with the first number in January to call attention to the claims of the CHRISTIAN, and we want all the members of the church to have a copy of January 1st, 1903. Let us know now.

As it is realised that none of the chapels about Melbourne would be commodious enough to accommodate those who are expected to attend the Jubilee Conference in 1903, the Masonic Hall has been secured from the 8th April till the 14th, both dates inclusive; so that all our Conference meetings will be held in the Masonic Hall. Steps are being taken to secure the Town Hall for a grand Sunday School demonstration on April 15th.

Wedderburn mission closes to-day (27th) with a thanksgiving service. R. G. Cameron writes that they had a great day on Sunday last, beginning with a prayer and praise service at 7.30 a.m., followed by a baptismal service an hour later. A record attendance at the worship meeting, the tent full in the afternoon, when Bren. Harward and Pittman conducted a "Hymn Service," and a record crowd at night. Twenty-six confessions to Sunday night.

For three new subscribers for 1903, cash with order, we will send one volume of Rotherham's translation of the Bible or New Testament; for four new subscribers, cash with order, we will send any 6/6 book on our American Book list; and for five new subscribers will send any 8/6 book on our list, or in either case a Bible of equal value. We will also allow our book bonus offer to apply to the new subscriber. This offer holds good to 31st December. Will send the paper from the time the subscription is received to the end of 1902, free. By new subscribers we mean one who has not taken the CHRISTIAN during 1902.

From an Adelaide paper we take the following:—W. J. Grinstead, B.A., who began his ministry with the Grote-street church of Christ on Sunday, was accorded a public welcome on Wednesday evening. Mr. Grinstead is a young American, who combines the enthusiasm of youth with earnestness and high scholarly attainments. He is a fluent and graceful speaker, and the references which he made on Wednesday evening to the growing spirit of unity between the various sections of the English-speaking race showed that he has been a shrewd observer of international politics, as well as of religious progress in all parts of the world. Mr. Grinstead was married on the eve of his departure from his native land, and his wife accompanied him to Australia. Judging by the cordial welcome accorded to the young couple last night, they have entered upon their new sphere of work under exceptionally encouraging conditions.

Since Bro. Johnston's labors began at Lygon-st. the meetings have been on the increase. The week-night prayer and devotional meeting is well attended, as many as 160 turning out to this service. A.C.E. Society has been organised with 30 active members,

and is already doing good work. Last Lord's day the school held its anniversary. C. L. Thurgood, an old scholar, addressed the school and friends at 3 p.m., while at 7 p.m. Bro. Johnston conducted a "Flower Service" before a crowded meeting. At the close of the address four young men and one young woman decided for Christ. A pleasing feature in connection with three of them is that a grandparent of each of them is still connected with the church. "Their children's children shall rise up and call them blessed." On previous Lord's day evenings an old man, one young man and one young woman decided for Christ, two of whom have been baptised.

The chapel at Grote-street, Adelaide, was crowded on Wednesday evening, when a welcome was accorded to W. J. Grinstead, B.A., a young American evangelist, who has been appointed preacher of the church. The chair was occupied by Mr. J. Manning, who explained the circumstances which led to Mr. Grinstead's selection to fill the vacancy caused by the resignation of H. D. Smith. The large and representative audience which had assembled that night was an indication that the members of the church of Christ were satisfied with the choice which had been made by the committee, and he hoped that Mr. and Mrs. Grinstead would have a long and successful career in Adelaide. Brief addresses of welcome were given by Mr. W. Matthews, who spoke on behalf of the various agencies connected with the Grote-street church; Mr. A. T. Magarey, Vice-President of the churches of Christ Conference; T. J. Gore, who mentioned that he was the oldest representative preacher connected with the church in the State; and P. Pittman, President of the Sunday School Union. Mr. Grinstead, who was accorded a hearty welcome when he rose to respond, said he regarded it as an honor to be called upon to undertake the duties of preacher of the church with which some of his most valued friends in America had been associated in the past. His appointment also emphasised the closer union which now existed between the people of America and the other great English-speaking communities. Five years ago he would have ridiculed a suggestion that he should ever cross the Pacific Ocean; but to-day the sea which separated Australia from the United States was regarded as little more than a canal. The trend of Empire was westward, and America was reaching out her hands to other new lands, and taking her share in the government of the world. Great Britain, the United States, Canada and Australia were no longer four separate nations, but were united by common religious and national sentiments. The brotherhood of the disciples of Christ was essentially English, and it was also eminently characteristic of America. The world was beginning to see that a combination of all the better qualities of the English-speaking races with the principles of Christian brotherhood would be best calculated to ensure the salvation of the world. In those circumstances it mattered not whether he lived under the Stars and Stripes or the Union Jack, because both flags represented the same love of religious liberty and similar national ideas.—Adelaide Paper.

Coming Events.

Observe the time of their coming.—Jeremiah 8 : 7.

DECEMBER 1.—C.E. A Grand United RALLY of church of Christ Societies will be held in Lygon-st. Chapel on above date. All Endeavorers keep date free. G. S. BENNETT, Sec.

DECEMBER 2 & 3.—The Lygon-st. Dorcas Society and Sewing Class intend holding a Sale of Work in the Lecture Hall on the afternoon and evening of Tuesday, 2nd, and Wednesday, 3rd, of December, opening at 2.30 each day. We will be pleased to have the support of any of the members from sister churches.

DECEMBER 8 (Monday).—Kindly reserve this evening for Mrs. Roy Thompson's Grand Christmas CONCERT, in aid of the Armadale Rescue Home. Fuller particulars next week.

Acknowledgments.

The silver is mine, and the gold is mine, saith the Lord of hosts.—Haggai 2 : 8.

VICTORIAN HOME MISSION FUND.

Church Ascot Vale	£0 11 1
" Ballandella—half-yearly collection	2 3 6
" Ballandella—weekly promises	1 19 0
Bro. Thos. Johnson, Queensland	2 0 0
	£0 13 7

Jubilee Offerings.

Church Warrnambool—		
Bro. T. McCullough	£1 0 0	
Bro. Jas. Thomson	0 11 0	
Bro. W. Tissott	0 10 0	
Bro. R. McConnell	0 5 0	
Anonymous	0 3 6	
		2 8 6
Church Horsham	3 6 6	
.. Meredith	3 0 0	
.. North Fitzroy (additional)—		
Groom Family	1 0 0	
Sister Marian Benson	0 5 0	
		1 5 0
Church, Lygon-st. (additional)—		
Sister Sewell	1 0 0	
Bro. A. L. Archer	0 10 0	
		1 10 0
Church Doncaster—		
Edwin Wilson	0 10 0	
		£12 0 0
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West Australian Letter.

D. A. EWERS.

I have in a former letter referred to the apathy of temperance workers in West Australia. There is no State in Australasia where so much drinking is done, and no State in which the temperance sentiment is so feeble. I believe, however, that this will not always be so. There are indications of a change. Recently an Alliance has been formed of the various junior temperance bodies, such as Bands of Hope, Juvenile Templars, Cadets of Temperance, etc. The other day the newly formed Alliance made a demonstration of their power by marching through the principal streets of Perth and holding an entertainment in the largest hall in this city. Nearly a dozen bodies were represented, and among them our own Lake-street and Subiaco Bands of Hope with their bannerettes were prominent. F. Illingworth presided in this great meeting, and from the platform I noticed that our people were well represented in the vast audience. This is well. Disciples of Christ should ever be to the front in the fight against the drink business. The success of the demonstration was largely owing to the energetic service rendered by W. A. Smith, one of our Lake-street members. Strange to say, the daily papers gave but scant reports of what was, perhaps, the most successful temperance demonstration ever held in Perth. Now that the juveniles have set the example, perhaps the senior organisations may take steps to form an Alliance, and let their united voice be heard in the advocacy of prohibition as in other States.

There is now before our Parliament a "Police Act Amendment Bill" which provides, among other things, for the prohibition of the sale of tobacco and cigars to children under the age of 16 without a written order from the parent, and the police will have the power to search any lad found smoking, and to take his tobacco from him. The Premier reckons this will lessen juvenile smoking by seventy-five per cent. Whatever doubt exists as to the effects of tobacco on adults, all are agreed that it is hurtful to children, and it is to be hoped that the Premier will succeed in his laudable purpose. The W.C.T.U., I believe, took the initiative in the matter. The same Bill provides for the suppression of Sunday theatricals and entertainments.

We are at present busy preparing for the arrival of Bro. Hagger, who, with his wife, is expected here before the end of November, to conduct missions for three months in the State. Arrangements have been made for missions at Perth, Subiaco, Fremantle, and Boulder. I am not sure where he will commence, but probably at Perth, and we are all anticipating a good time. In Perth and Subiaco we shall use Alexander's hymns, which have not before been sung in West Australia. A thousand copies have been ordered from the Austral Co., and we shall introduce them to the Perth public under the baton of our leader, Bro. H. Wright, whose abilities are highly appreciated in musical circles of this city.

Bro. Albany Bell, the President of our Conference, leaves for Melbourne and Sydney

by the mail which takes this letter, on a business visit. As he purposes being back here by the 1st December, he will only have a few days in each city.

16 Dangan-st., Perth, October 29.

Obituary.

To live is Christ: and to die is gain.—Phil 1: 21.

DAVIES.—We have to record the decease of our Brother John Davies, aged 82 years. He has been a faithful disciple of Christ for many years, but owing to the great distance that he resided from the church here has been deprived of meeting with us as often as he would have liked. He leaves a family of ten, all grown up and married, to mourn their loss, five of whom are with us in the church.

Spring Grove, N.Z.

A G K

GIBBS.—It is with deep regret that we have to record the death of Sister Ann Gibbs, who passed away September 19, 1902. She fought the good fight and kept the faith. As long as she was able to come to the church she did so, and her kindly smile and friendly greeting were felt by us all. Sister Gibbs was in her seventy-fifth year, and was followed to the grave by her sorrowing husband and relations and very numerous neighbors and friends.

Hoteo North, N.Z.

T. WESTERN.

WALDRON.—With deep regret we have to record the death of Sister Hugh Waldron, wife of Bro. Waldron of Yingerbay. Our sister was immersed by W. T. Clapham on 30th October, 1898. Since then she has lived a consistent member of the church, a loving daughter, a faithful sister and friend, and a dutiful wife. She was married by R. C. Gilmour on 26th December, 1901. Her death was due to cold contracted during a brief illness, and thus she was called from us and the Reaper of precious souls gathered one more for the eternal harvest home. She leaves a husband and a little daughter five days old on the day of her death, November 10th. P. D. McCallum read the burial service over her grave the next day, and spoke a few words of comfort and warning to the large crowd assembled. We all feel deep sympathy for the bereaved relatives and friends, but thank God for the assurance of not sorrowing as those who have no hope, and look forward with confidence to the joyful reunion in heaven by-and-by.

Roma, Q.

MEYER.—Our Sister Miss Meyer, aged 21 years, departed this life on the morning of November 15th. For some time she was suffering with heart disease, and having developed bronchitis a fortnight ago, our sister was too weak to withstand the pain, and gradually, like a tired child, sank peacefully to rest without a struggle. Sister Meyer was a quiet and conscientious young Christian, and showed forth the Spirit of Christ in her life. A large number followed her mortal remains yesterday afternoon to the Payneham Cemetery. May the God of all comfort richly bless the widowed mother and family, some of whom are in fellowship with us.

Norwood, S.A.

A. C. RANKINE.

MUGRIDGE.—Our sister had reached the age of 82. Her general health was good up to the date of her death; she passed away in her sleep to the sleep in Jesus. By her home-going, another link which binds us to the past has been broken. Sister Mugridge and her husband were among the pioneers of primitive Christianity at the Robert-street church, and worked very zealously for the cause established

there. She was liberal in the early days, when liberality was much needed, both in cash and kind. Her large family will feel her loss, as she constantly ministered to each in turn, as need arose. What a blessed testimony has she left behind her—that she served God in her day and generation, and having finished her work, fell on sleep. "So he giveth his beloved sleep."

Hindmarsh, S.A.

A. G.

FINLAYSON.—Sister Margaret Finlayson passed peacefully and painlessly away on Sept. 1, at the age of 50. She had but a short illness, its duration being about 3 days. Formerly a member at Grote-street, Adelaide, she came to West Australia some 7 years ago. She subsequently came to Coolgardie and identified herself with the church meeting there. For 2 years she had lived in Kalgoorlie, from whence she was called. She was a very quiet and unassuming person, and preferred a comparatively secluded life. In business she was respected, and testimony is abundant regarding her strict rectitude. Her brother (Bro. Finlayson, of Owen, S.A.) and other relatives have our sincere sympathy, but we know they do not sorrow as others who have no hope. "She will rise again." We laid her to rest amid the everlastings and other scrub flora, these former vividly reminding us of our Saviour's everlasting words—"I am the Resurrection and the Life."

Nov. 11.

W. G. L. CAMPBELL.

In Memory of William Owen Fox,

A member of the church of Christ, Sydney, much esteemed in life. Died August, 1902.

At the bedside stood thy loved ones,
Each knew the end was near;
But thy look so full of glory,
Kept back the falling tear.

Death seemed indeed to lose its sting
As each one said, "Good-bye!"
For angels waited all around
To bear you up on high.

We miss you from the fireside,
Round which we used to meet;
We miss you in the house of God,—
None fills your vacant seat.

Not that you taught us there by words;
The rich knew not your worth;
Christ used you in another way
While you were here on earth.

Those whom you met in daily life
Know you the trust did keep:
You lived for Christ each day and hour—
Before you fell asleep.

The influence of a patient life,—
The thought—"you lived your best!"
Fills all our hearts with love for you
Though you have gone to rest.

And we said "Good-night! Good night!"
With you 'tis well we know;
We miss you much but cannot grieve,—
There's so much care below.

Softly again we say "Good-night!"
We're waiting for the dawn,—
Waiting to join our much loved friend
On the Resurrection Morn!

Sydney, October, 1902.

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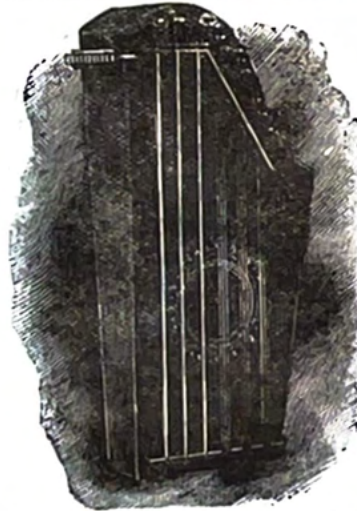
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Beautiful in Design, Grand Resonant Tone, Perfection in Every Point and it is the easiest to learn to play of any instrument in existence. A child can play it almost at sight. The reason anyone can play this instrument on first trial, even though the person may know absolutely nothing about music, or may not have an ear for music, is this: Each string is numbered, as is each note in the music, so all one has to do to render the most difficult selections is to strike the strings as indicated by the numbers; hence, we guarantee that anyone able to read figures can learn to play.

The Harp-Zither is built on the lines of the large harp which sells at £20 and upwards, and to the astonishment of all the Harp-Zither has the louder tone of the two; in fact, its tone is similar to that of a piano. **SATISFACTION GUARANTEED.**

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